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NOTES.

I would like a little space for the correction of some misunderstandings in Professor Gardiner's review of my *Problems of Philosophy* in the last number of the PHILOSOPHICAL REVIEW. On certain matters, differences of opinion may be legitimate enough for me not to invite discussion, and I do not intend to do this. I desire only to correct a few misapprehensions regarding my meaning on specific points criticised. I shall not take up the point about my distinction between epistemology and metaphysics as that would lead to discussion. I do not believe for a moment that epistemology has anything to do with the question "how ideas must be conceived as related to reality and reality to ideas." It was because I do not believe this that I distinguished between the two fields of inquiry. But let that pass.

The accusation that I seem never "fairly to have grasped what idealism really means" may be either admitted or denied as I please. I may first say that I very carefully stated that, as I defined it, I both accepted it and regarded it as a truism, but that I did not expect to solve any problems with it. I was careful not to say more because I think we have yet to find any clear ideas by the professed idealists as to what they themselves mean. I was not opposing idealism in my book except with a qualification. My whole polemic was a challenge to make the doctrine clear, and as I did not care a penny whether it was true or false, I could only take the course which would show its relation to realism and materialism in the discussions of most of our philosophers. I quite agree that there is no tendency of the idealists to be 'solipsists,' a fact which shows that their views do not oppose any but naïve realism, which no philosopher, not even Hamilton, holds. Then I undertook to show that it was not opposed to materialism in its meaning affecting the real problems of philosophy. Unless it is opposed to some view of the universe worth talking about, I do not see any reason for strongly insisting on its importance. Its assertion is like contending that the cosmos is held together by gravitation and not force. My idealist is not a solipsist. I merely said he would have to be this in order to give any definite meaning to his contention in terms of present thought. I knew very well, and said so, that he is not a solipsist, and for that reason I considered that he has still to show us what he means by his doctrine. When the idealist tells me clearly what his view is I shall say whether I agree with him or not. In the meantime I do not care whether he is right or wrong until I know what problems he expects to solve by it.

I did not "stake the metaphysical issue on the scientific evidence for immortality," and in making this denial I have in mind only the distinction which Professor Gardiner draws in regard to temporary survival and eternal persistence. I staked the metaphysical issue on the solution of a *future* life. I have found in recent years that many people, and I am sorry

to say that even philosophers, misunderstand what has really been meant by this question of immortality. In my book I treat usually the two ideas as the same, and am not thinking of eternity at all. I made that clear in identifying the two conceptions and discussing the whole problem as it centers about the phenomenon of death. I was using the term 'immortality' in its negative sense, the only sense of which it is rationally capable. That was the ancient and historical idea of it, in my opinion, that is, *not mortal*. Any other meaning is an evasion of the real issue in men's minds, and sets up a conception which would make it equally impossible to talk about the eternity of God, the indestructibility of matter, or the conservation of energy. It is curious to see men gravely admit the indestructibility of matter, and then, after admitting the possibility that the soul might survive death a short time, stickle on the question of its eternity and forget that they might as well discuss that of matter in the same sense. That would give metaphysics just the conception which the man of the world has of it. I was not discussing the "ultimate conservation of spiritual values," but the relative conservation of them, and I think that ought to have been clear to all who are not infatuated with useless metaphysical problems.

I still contend that Kant's argument for immortality was the disparity between virtue and happiness, while admitting that he used the same fact to prove the existence of God. I did not make it the direct conclusion, and I would only have to produce an epicheirema or a sorites to show it.

I want no better proof of my contention that Kant does not use his categories to interpret, but only to systematize experience, than the passage to which my critic refers (*Proleg.*, § 30).

On the matter of his not illustrating causal judgments my language is undoubtedly not so clear as it should have been. I had in mind illustrations of it as determining *formal* judgments. The context shows that I had this in mind. I was well enough aware that Kant had spoken of and had used examples of causal judgment in his works, but I should here have inserted the word *formal* to indicate my meaning more clearly.

The passages mentioned in which Kant is said to have given evidence of the ideality of space were never thought by me to be either evidence of it or relevant to the conception which he had advanced in the *Kritik*.

I am glad to be corrected about Empedocles. My error was a slip of the memory. I have Professor Royce to thank for the correction of an allusion to the *Apology* of Plato. I am equally thankful for corrections about slips in English, all of which were due to the effort at brevity, which it seems I could not effect even then to satisfaction.

JAMES H. HYSLOP.

Professor Frank Thilly, of Princeton University, has been called to Cornell University as professor of philosophy.

Dr. E. H. Hollands, of Cornell University, has been appointed instructor in philosophy at Princeton University.

Dr. J. W. Baird, of Johns Hopkins University, has been appointed to take charge of the work in experimental psychology at the University of Illinois.

The well known philosophical thinker, K. R. Eduard von Hartmann, died at his home near Berlin, June 6, 1906. He was born February 23, 1842, and was educated for the Prussian army, but resigned his commission in 1865, after sustaining an injury which incapacited him for active service. He then devoted himself to philosophical writing. He produced many works, among which the following are perhaps the best known: *Die Philosophie des Unbewussten*, 1869; *Schellings positive Philosophie*, 1869; *Wahrheit und Irrtum im Darwinismus*, 1875; *Zur Geschichte und Begründung des Pessimismus*, 1880; *Deutsche Ästhetik seit Kant*, 1886; *Lotzes Philosophie*, 1888; *Kants Erkenntnistheorie und Metaphysik in den vier Perioden ihrer Entwickelung*, 1893; *Geschichte der Metaphysik*, 1899–1900; *Die Weltanschauung der modernen Physik*, 1902.

S. P. Hayes, Ph.D. (Cornell, 1906), has been appointed associate professor of psychology at Mt. Holyoke College.

We give below a list of the articles, etc., in the current philosophical periodicals:

THE PSYCHOLOGICAL REVIEW, XIII, 3: Frontispiece: Gustav Theodor Fechner; The Fechner Number: Editorial Note; *Lillien J. Martin*, An Experimental Study of Fechner's Principles of Æsthetics; A Case of Pseudo-Chromæsthesia; Announcement.

THE PSYCHOLOGICAL BULLETIN, III, 4: *G. M. Stratton*, The Character of Consciousness; *E. F. Buchner*, Psychological Progress in 1905; Psychological Literature; Books Received; Notes and News.

III, 5: *John B. Watson*, The Need of an Experiment Station for the Study of Certain Problems in Animal Behavior; Psychological Literature; *Frank N. Freeman*, Meeting of Experimental Psychologists; Books Received; Notes and News.

MIND, No. 58: *Norman Smith*, Avenarius' Philosophy of Pure Experience, II; *F. C. S. Schiller*, The Ambiguity of Truth; *W. H. Winch*, Psychology and Philosophy of Play; *A. O. Lovejoy*, Kant's Antithesis of Dogmatism and Criticism; Discussions; Critical Notices; New Books; Philosophical Periodicals; Note: Mind Association.

INTERNATIONAL JOURNAL OF ETHICS, XVI, 3: *Josiah Royce*, Race Questions and Prejudices; *John MacCunn*, The Ethical Doctrine of Aristotle; *Hartley B. Alexander*, The Evolution of Ideals; *J. G. James*, Religious Revivals; *M. S. Henderson*, Some Thoughts Underlying Meredith's Poems; *Dickinson S. Miller*, Matthew Arnold on the "Powers" of Life; *Gustav Spiller*, A Method of Dealing with the Labor Problem; Book Reviews.

THE AMERICAN JOURNAL OF PSYCHOLOGY, XVII, 2: *Alvin Borgquist*, Crying; *Edmund H. Hollands*, Wundt's Doctrine of Psychological Analy-

sis and the Psychical Elements, and Some Recent Criticism; *Elsie Murray*, Peripheral and Central Factors in Memory Images of Visual Form and Color; *James P. Porter*, Further Study of the English Sparrow and Other Birds; *A. F.* and *I. C. Chamberlain*, Hypnagogic Images and Bi-Vision in Early Childhood; *Lillien J. Martin*, The Electrical Supply in the New Psychological Laboratory at the Leland Stanford, Jr., University; Psychological Literature; Book Notes.

THE JOURNAL OF PHILOSOPHY, PSYCHOLOGY, AND SCIENTIFIC METHODS, III, 7: *J. R. Angell*, Recent Discussion of Feeling; *J. A. Leighton*, Cognitive Thought and Immediate Experience; *W. H. Sheldon*, The Quarrel about Transcendency; Reviews and Abstracts of Literature; Journals and New Books; Notes and News.

III, 8: *Edward G. Spaulding*, The Ground of the Validity of Knowledge; *Mary S. Case*, Professor Calkins's Mediation; Reviews and Abstracts of Literature; Journals and New Books; Notes and News.

III, 9: *E. A. Norris*, Thought Revealed as a Feeling Process in Introspection; *W. G. Chambers*, Memory Types of Colorado Pupils; *F. C. S. Schiller*, Thought and Immediacy; *Henry Rutgers Marshall*, A Note to Professor Angell; Reviews and Abstracts of Literature; Journals and New Books; Notes and News.

III, 10: *John Dewey*, Reality as Experience; *Edward G. Spaulding*, The Ground of the Validity of Knowledge, II; Societies; Reviews and Abstracts of Literature; Journals and New Books; Notes and News.

III, 11: *W. P. Montague*, On the Nature of Induction; *Frank C. Becker*, The Final Edition of Spencer's 'First Principles: Part I'; Final Statements in the Discussion between Professor Miner and Dr. Baird; Reviews and Abstracts of Literature; Journals and New Books; Notes and News.

THE MONIST, XVI, 2: *Hans Kleinpeter*, On the Monism of Professor Mach; *Alice Grenfell*, Egyptian Mythology and the Bible; *George W. Shaw*, The Period of the Exodus; *Editor*, The Soul in Science and Religion; *J. Arthur Harris*, The Experimental Data of the Mutation Theory; *Lucien Arréat*, France: Three Recent Works on Christian Thought and Catholicism; Criticisms and Discussions; Book Reviews and Notes.

THE HIBBERT JOURNAL, IV, 3: *D. C. Butler*, Is the Religion of the Spirit a Working Religion for Mankind? *J. E. Carpenter*, How Japanese Buddhism Appeals to a Christian Theist; *E. S. Drown*, Does Christian Belief Require Metaphysics; *J. W. Diggle*, Mr. Birrell's Choice; *Henry Jones*, The Working Faith of the Social Reformer, III; *E. G. Gardner*, St. Catherine of Siena; *W. Jones-Davies*, The Laws and Limits of Development in Christian Doctrine; The Salvation of the Body by Faith; *T. W. Rolleston*, The Resurrection; *Sir Oliver Lodge*, Christianity and Science, II; Discussions; Reviews; Bibliography of Recent Literature.

ZEITSCHRIFT FÜR PSYCHOLOGIE, XLI, 2 u. 3: *G. Heymans*, Untersuchungen über psychische Hemmung (Schluss); *Kurt Goldstein*, Merkfähigkeit, Gedächtnis und Assoziation (Schluss); *Max Foth*, Wie rahmen wir unsere Bilder ein? *Richard Hohenemser*, Die Quarte als Zusammenklang; Literaturbericht.

XLI, 4: *David Katz*, Ein Beitrag zur Kenntnis der Kinderzeichnungen; *Erich Jaensch*, Über die Beziehungen von Zeitschätzung und Bewegungsempfindung; *Erich Jaensch*, Über Taüschungen des Tastsinns; Literaturbericht.

XLI, 5 u. 6: *Ludwig Burmester*, Theorie der geometrisch-optischen Gestalttaüschungen; *Anton Ölzelt-Newin*, Beobachtungen über das Leben der Protozoen; *Erich Jaensch*, Über Taüschungen des Tastsinns (Schluss); *Erwin Ackerknecht*, Zur Konzentrationsfähigkeit des Traümenden; Literaturbericht.

ARCHIV FÜR GESCHICHTE DER PHILOSOPHIE, XII, 3: *Lewis Robinson*, Untersuchungen über Spinozas Metaphysik; *W. A. Heidel*, Qualitative Change in Pre-Socratic Philosophy; *Arthur Lovejoy*, On Kant's Reply to Hume; Jahresbericht.

ARCHIV FÜR SYSTEMATISCHE PHILOSOPHIE, XII, 1: *Kurt Geissler*, Über Begriffe, Definitionen und mathematische Phantasie; *B. Lemcke*, De voluntate: Metaphysische Axiome einer Empfindungslehre; *Hoffmann*, Exakte Darstellung aller Urteile und Schlüsse; *Richard Skala*, Bei welchen Tatsachen findet die wissenschaftliche Begründung der Erscheinungen ihre Grenzen; *Bernhard Wities*, Humes Theorie der Leichtglaübigkeit der Menschen und Kritik dieser Theorie, nebst Versuch einer eigenen Erklärung; *Ernst Schwarz*, Über Phantasiegefühle; *Lorenz Pohorilles*, Die Metaphysik des xx. Jahrhunderts als induktive Wissenschaft; *James Lindsay*, Two Forms of Monism; Jahresbericht.

VIERTELJAHRSSCHRIFT FÜR WISSENSCHAFTLICHE PHILOSOPHIE UND SOZIOLOGIE, XXX, 1: *Siegfried Kraus*, Ein Beitrag zur Erkenntnis der sozialwissenschaftlichen Bedeutung des Bedürfnisses; *Richard v. Schubert-Soldern*, Über die Bedeutung des erkenntnistheoretischen Solipsismus und über den Begriff der Induktion; *H. Reybekiel-Schapiro*, Die introspektive Methode in der modernen Psychologie; Besprechungen über Schriften; Selbstanzeige; Philosophische Zeitschriften; Bibliographie; Notiz.

REVUE NÉO-SCOLASTIQUE, XIII, 1: *Edg. Janssens*, Un problème 'pascalien': Le plan de l'apologie (suite); *G. Ysselmuiden*, L'induction baconienne; *Fr. A. de Poulpiquet*, Le point central de la controverse sur la distinction de l'essence et de l'existence; *Simon Deploige*, Le conflit de la morale et de la sociologie (suite); Mélanges et documents; Bulletin de l'Institut de Philosophie; Comptes-rendus.

REVUE DE MÉTAPHYSIQUE ET DE MORALE, XIV, 2: *J. Lachelier*, La proposition et le syllogisme; *G. Belot*, En quête d'une morale positive (Fin); *Mario Pieri*, Sur la compatibilité des axiomes de l'arithmétique;

L. Couturat, Pour la logistique; *C. Bouglé*, Note sur les origines chrétien du solidarisme; Supplement.

REVUE PHILOSOPHIQUE, XXXI, 3: *Fr. Paulhan*, Le mensonge du monde; *F. Pillon*, Sur la philosophie de Renouvier; *Ch. Ribéry*, Le caractère et le tempérament; *Brenier de Montmorand*, Hystérie et mysticisme; *Segond*, Le moralisme de Kant et l'amoralisme contemporain; Analyses et comptes rendus; Revue des périodiques étrangers.

XXXI, 4: *G. Compayré*, La psychologie de l'adolescence; *G. Belot*, Esquisse d'une morale positive; *P. Gaultier*, Le rôle social de l'art; *Luquet*, Note sur un cas d'association des idées; Analyses et comptes rendus; Revue des périodiques étrangers; Livres nouveaux.

XXXI, 5: *Adrien Naville*, La sociologie abstraite et ses divisions; *Th. Ribot*, Qu'est-ce qu'une passion? *Mauxion*, L'intellectualisme et la théorie physiologique des émotions; *Probst Biraben*, Contribution du saufisme à l'étude du mysticisme universel; *B. Bourdon*, Sur le rôle de la tête dans la perception de l'espace; Analyses et comptes rendus; Revue des périodiques étrangers; Livres nouveaux.

JOURNAL DE PSYCHOLOGIE NORMALE ET PATHOLOGIQUE, III, 2: *Ingegnieros*, Les troubles du langage musical chez les hystériques; *G. R. d'Allonnes*, L'explication physiologique de l'émotion; Bibliographie.

III, 3: *G. R. d'Allonnes*, Le sentiment du mystère chez les aliénés; *A. Marie* et *M. Viollet*, L'envoûtement moderne; *Cl. Charpentier*, Quelques temps de réaction chez les aliénés; Bibliographie.

REVUE DE PHILOSOPHIE, VI, 4: *F. Warrain*, La triade de la réalité; *José Ingegnieros*, La psychophysiologie du langage musical; *G. Bertier*, La beauté rationnelle; Périodiques; Analyses et comptes rendus.

VI, 5: *W. James*, Le pragmatisme; *Baron Charles Mourre*, La dualité du moi dans les sentiments; *F. Warrain*, Le principes des mathématiques de M. Couturat et la métaphysique; *R. Meunier*, Une hygiène philosophique: Le végétarisme; *C. G. Dubray*, Périodiques américains; Analyses et comptes rendus; Fiches bibliographiques.

RIVISTA FILOSOFICA, IX, 1: *C. Cantoni*, Sull'idealismo critico; *B. Varisco*, Fisica e filosofia; *G. Vailati*, La teoria del definire e del classificare in Platone e i rapporti di essa colla teoria delle idee; *A. Pagano*, La sociologia e l'insegnamento secondario e superiore (fine); *A. Faggi*, A proposito di una teoria Epicurea; Rassegna bibliografica; Notizie e pubblicazioni; Concorsi a premi; Necrologio; Sommari delle riviste straniere; Libri ricevuti.

IX, 2: *G. Calò*, L'etica di Giorgio T. Ladd; *G. Chiabra*, La psicologia matematica dell'Herbart et la psicofisica moderna; *G. Bonfiglioli*, La gnoseologia di Tertulliano nei suoi rapporti colla filosofia antica; *A. Ferro*, Meccanismo e teleologia; *O. Zanotti Bianco*, Schopenhauer e la gravitazione universale; Rassegna bibliografica; Notizie e pubblicazioni; Sommari delle riviste straniere; Libri ricevuti.